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intoxicating liquors as the most efficient means for destroying intemperance itself, have we not equal reason to aim at the discouragement of the manufacture and sale of arms as the best means of the suppression of War? Perhaps this may be more easily effected, as the capital and skill required for the manufacture of arms are greater than those for liquors, the profits are less, and a better class of persons are engaged in the business of arms, who may be more easily effected by religious and moral considerations.

Efforts are making both in England and America to undermine the war system by discouraging enlistments and making the military profession disgraceful, and it is deemed a very effective process; how great an auxiliary it would be to this measure to throw obloquy on the sale of military equipments! Deprived of men and of arms, the sinews of war would be effectually cut; but should this not be practicable, the bare discouragement of both these services by religious men and the friends of peace, would tell perhaps more on public opinion, than all the essays, speeches, and resolutions that could be made. Think of these things, friends of peace, disciples of Jesus, and when the cries of your murdered brethren come to your imaginations from the plains of Asia, Africa, or Mexico, fear not to hold up his guilt to the man, who has dispensed the instruments by which these horrors have been accomplished.—*Ch. Citizen, Oct. 31, 1846.*

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#### LETTER FROM THE SANDWICH ISLANDS.

The conversion of the Sandwich Islands was a conversion to the true Gospel appeal; and the missionaries there imbibed that spirit. We have before published letters from them on the subject, and now present part of another. We regret that the lateness of the time at which it was received, and the pre-occupation of this number, obliges us to omit a part.

MAKAWAO, MAUI HAWAIIAN ISLANDS, Nov. 1, 1855.

*Rev. Geo. C. Beckwith, Cor. Sec. American Peace Society.*

MY DEAR BROTHER: Two years to-day I wrote you for the first time, tendering you my sympathy and co-operation, so far as I could co-operate with you, in your efforts to subserve the cause of Peace. My hope at that time was somewhat strong, that my sympathy might be not less deep than it had been, say during the Mexican war, but of a different character. I hoped to hear that the song of angels, at the Saviour's advent, was about to be repeated, that "Peace on earth, good will to men" would, ere this, be proclaimed through all the habitations of men.

How there can be an advocate or an apologist for war, at this late hour in the day, this last half of the nineteenth century, I cannot see. It is deeply affecting, and mortifying.

I have of late been thinking that one reason why good men, even, find themselves apologizing for war may be found in their belief in the decrees of God. In childhood, many of us in reply to the question, What are the decrees of God? were taught to answer: "The decrees of God are His eternal purpose, whereby, for His own glory, He hath foreordained whatsoever cometh to pass." Now this may be a correct definition and true as correct, still there is danger of holding this truth in unrighteousness. Wicked men always do so if they hold it at all. What but this was the excuse or the apology of certain of God's people in the time of Jeremiah whom he thus addresses, "Will ye steal, murder, and commit adultery, and swear

falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house which is called by my name, and say, "*we are delivered to do all these abominations?*" As if they had said God having decreed all things are not all these actions included? Why doth he yet find fault? for who hath resisted His will? Thus men carped in the time of Paul, and thus they still carp, and excuse themselves in the indulgence of their sinful inclinations.

That antinomians and errorists should thus seek solace to their wounded consciences is not wonderful. In some way they will deceive themselves, will throw the blame of their sinful doings on others besides themselves, and throw it on to God if every other expedient fails. This we may confidentially expect. But do not Christians sometimes do so too or something similar, or approximating to it? Not perhaps in express language, not in relation to their own foibles, but in the secrecy of their own bosoms, and in relation to national sins? They see a world lying in wickedness. Iniquity abounds. Now the flood gates of sin seem opened. Drunkenness and licentiousness are rife through the land; fraud and oppression can be marked everywhere by their bloody footsteps. Again, the trumpet of war and the booming of cannon announces the fearful fact that nations are clashing one against another in battle array, and they soon hear that hundreds of thousands of their fellow men have been sent to the bar of a holy God, and sent thither with hearts full of enmity, and in the very act of destroying their enemies. What can be more distressing than the seeing and hearing of these things? Indeed, I cannot account for my own apathy, and the apathy of my Christian brethren on the subject of war except on the ground of our belief in the doctrine of God's decrees. Take the European war as an illustration. In itself it is most horrible. No one who has a heart of flesh can read the details of some of the battles about Sebastopol without groaning in the anguish of his spirit. No one can endure the pain of visiting, even in thought, one of those fields of carnage and death. But then the man who can scarcely read or think of the battle field is perhaps studying the book of Daniel or the Apocalypse of John, and the thought has struck him that some parts of the latter book are having a fulfilment in this same European war. And if so, the purposes of God are being fulfilled in the slaughter of thousands in the present war. And this thought gives a measure of relief to a bosom which otherwise would be torn with anguish. I have detected myself in obtaining a slight solace from this source. All these movements are embraced in the decrees of God. Nothing takes place but in accordance with His decrees.

Now while I fully subscribe to the eternal decrees of God, while I can say with the good Watts,

"There's not a sparrow or a worm,  
But's found in His decrees,"

It is just as plain, to my mind, that an intelligent belief of this doctrine will not lessen the Christian's abhorrence of sin committed by himself or others.

Now somebody is accountable for all this guilt and misery. I do not say who is the guilty one there, or authors of this terrible war, but that somebody is accountable is as true as that every effect has a cause. And, O, what a fearful responsibility have we here. It is perfectly crushing! O! that the guilty authors of war would awake betimes to a sense of it. So the dealers in intoxicating liquors, and all who in any way tempt their fellows to sin. If, as the Son of God declares, "It were better for him that a mill stone were hanged about his neck, and be cast into the sea than that he

should offend one of these little ones," what will be the doom of him, be he king or ruler, or ambitious demagogue who causes the ruin, temporal and eternal, of multitudes? Let us never, friends of peace, cherish the thought of apologizing for war in any fit forms, though by this means God will fulfil some of His designs. Am I not right in thinking that the apathy on the subject of war arises in part, at least, from cherishing a belief of this sort? If so, ought not the mistake to be corrected and the true doctrine to be preached?

In regard to ourselves at the island, I have something to say on the subject of Peace. You may think perhaps that the question of War and Peace need not much trouble us; a few foreigners dwelling in the midst of a feeble tribe of Polynesians, a nation numbering some 65,000, and probably decreasing. And yet I am prepared to assure you that no subject is of more vital importance to us than that of Peace. Feeble as is this nation, and poor as feeble, no small part of the hard-earned, and ill-spaced taxes which are pressed out of the Hawaiians go to fan the war spirit. The king has his war department and his navy—shipless though it be. The honorable, the minister for foreign affairs, is secretary of these departments, and he has his reports in regular war style. This year \$56,000 were appropriated to the war department; this the extra session of the Legislature reduced it to \$40,000. Still every dollar that can be obtained thus far is appropriated to this object. Public works which were commenced at Lahaina on the strength of appropriations made at the meeting of the last Legislature, have been stopped, and even the mail, a public benefit, was stopped after being carried some four or five weeks. Thus the resources of the nation are wasted by this senseless business, the poor laboring population taxed to purchase feathers and lace for Hawaiian soldiers. But this is not the worst of it. These men who are called to Honolulu and Lahaina to become soldiers lessen the number of those whose duty it is to cultivate the earth. Thus the important business of the husbandman is neglected, and thus the hope of the improvement of the nation is withering. And worse still, the men who become soldiers acquire additional aversion to honest toil, and will all of them scorn the thought of manual labor, if they don't, as a general thing, become intemperate and otherwise vicious.

I need not say to you, my dear sir, that the strength of the Hawaiians is to sit still. A masterly inactivity on the subject of war is the only true policy for all nations, but for the Hawaiians, 'tis the only thing that can save them. All the bluster of Mr. Secretary Wyllie, General Prince, and Lot Kamehameha, and the salaried officers under them, with the few companies of soldiers may pass well enough for boys' play. In this light it might all be endured. But to call it a force of war, and to talk of defending the kingdom from foreign aggression is simply ridiculous, or would be were there not some ground to fear that these Hawaiian soldiers will yet pick a quarrel with some foreign nation and thus bring a man-of-war upon us. I care not how masterly an inactivity the people exhibit on the subject of war and its notes of preparation. Nor have I a fear of the effect of inactivity. Let the people become an industrious, intelligent, God-fearing nation, and all will be well. He who is Ruler among the nations will make even their enemies to be at peace with them.

The Lord bless you, my brother, in all your well directed efforts to persuade the nation to beat their swords into plowshares and their spears into pruning hooks, and cease to learn war. Your brother in the cause of universal peace.

I. S. GREEN.